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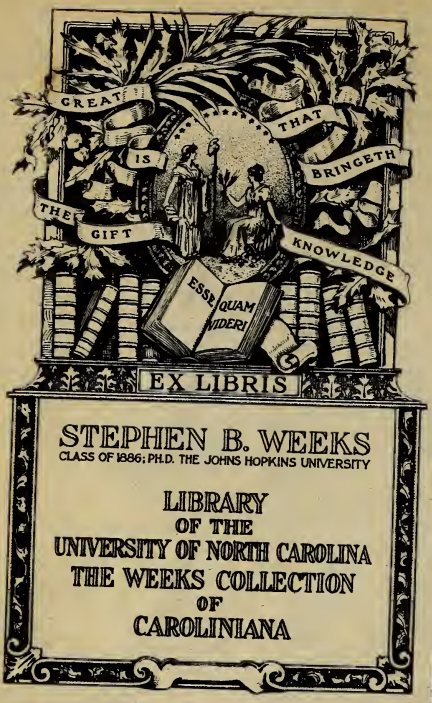
James Sprunt Historical
Monograph no. 5
Minutes of the Kehukey
Association



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THE UNIVERSITY OF NORTH CAROLINA

James Sprunt Historical Monograph
No. 5

Minutes of the Kehukey Association
(BAPTIST)

With Letter of Joel Battle Fort, and with Introduction and Notes by Kemp Plummer Battle, LL.D.

PUBLISHED BY THE UNIVERSITY
1904

THE UNIVERSITY PRESS
CHAPEL HILL

INTRODUCTION.

The History of the Kehukee Baptist Association was first published in 1803 by Elders Lemuel Burkitt and Jesse Read, ministers of the Gospel in Northampton and Halifax Counties in North Carolina. It was republished in 1834 by Elder Joseph Biggs, Pastor of the Baptist Church at Skewarkey, under the supervision of a committee appointed by the Association, and the history brought down to the later date. Neither of these volumes contain the first minutes of the Old Kehukey (or Kehukee) Baptist Association organized before the Revolutionary War. We are fortunate in having procured them from a descendant of one of the early members residing in Robertson County, Tennessee. We print them with the old-time spelling.

According to Burkitt and Read's book most of the churches before they were united in an Association were "General Baptists", adhering to Free-will doctrines, under the preaching of Elders Paul Palmer and Joseph Parker and their successors. Then the Philadelphia Baptist Association sent two of their ministers, Vanhorn and Miller, of New Jersey, to visit North Carolina. They and their followers were called New Lights. They were generally cordially received. Those who believed in their doctrines adopted the confession of faith published in London in 1689, containing 32 articles, the foundation of the Philadelphia and the Charleston Associations. By means of these ministers the greater part of the North Carolina Baptists became Regulars. The churches thus reformed entered into the Kehukee Association in the year 1769. Burkitt and Read mention as members some who were not present in the first organization, viz., Elders John Thomas, John Burges, William Burges, Charles Daniel, William Walker, Thomas Pope and Henry Abbott. Kehukee meeting-house was on a creek of the same name in the south-

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eastern part of Halifax County, emptying into the Roanoke.

The Kehukee Association is composed of those now known as Primitive Baptists. In 1826 those known as Reformed Baptists issued a circular, which was referred to the churches of the Association. In 1827, at the meeting of the Association, according to Elder Joseph Biggs, "it was agreed that we discard all Missionary Societies, Bible Societies and Theological Seminaries and the practices heretofore resorted to for their support, in begging money from the public." * * "believing these societies and institutions to be the inventions of men and not warranted from the Word of God." Non-fellowship was also declared against joining the fraternity of Masons.

The first State Convention of those who are sometimes called the Missionary Baptists was held at *Greenville in 1803.

I learn from Rev. Pleasant D. Gold, an able and honored Elder, or preacher, of this denomination, that the first Kehukee Church was about three miles east of Scotland Neck. About fifteen years ago the old house was sold and a new church built about one mile from that town. There are now about forty churches in the Kehukee Association. Elder Silvester Hassell is the Moderator. The territory includes Nash, Edgecombe, Halifax, part of Pitt, Washington, Beaufort, Hyde, Tyrrell and Pasquotank.

Some of the leading preachers, or elders at present are Elders Silvester Hassell, G. D. Roberson, Samuel Moore, M. T. Lawrence (a grandson of Elder Joshua Lawrence), N. H. Harrison, Charles Meats, M. B. Willeford, Jordan Johnson and J. D. Armstrong. Mr. Gold is not a member of this Association, but has been pastor of the church at the Falls of Tar River for thirty years.

The Kehukee is the oldest Association of the Primitive Baptists in North Carolina and one of the oldest in the United States, those of Philadelphia and Charleston only being older.

KEMP P. BATTLE.

* In the charter spelt Greeneville.

LETTER FROM [1]JOEL B. FORT.

In the year 1789, Elias Fort and wife Sarah, with his sons William, Josiah, and Sugg Fort, Emigrated from Edgecombe County, North Carolina, Seeking homes in the then unsettled far West.

Josiah and William brought their families with them. Sugg Fort was married in Tennessee and was a number of years and until his death a Baptist Minister. In the separation of the Missionary Baptists from the Primitive Baptists which was occasioned by the preaching of Eld. Ruben Ross who came from Edgecombe County, N. C. a short time after the Fort emigration, Elder Sugg Fort sided with Father Ross and preached for the Missionary Baptists till his death in 1826.

The emigrant company in 1789, when they reached Knoxville, employed Gen. Andrew Jackson to guard them and protect them against the attacks by Indians over the Cumberland Mountains and as far as Nashville. Elias Fort and his sons passed Nashville and settled on the waters of Red River near the mouth of Sulphur Fork Creek where the village of Port Royal now stands. They entered large tracts of land, some of which has continued to descend from father to son to the present time. During the long journey over the mountains and to Nashville, a strong and lasting friendship was cemented between the Fort family and Gen. Jackson. Later on in 1796, William Fort and Gen. Jackson met as Members of the "First Constitutional Convention of Tennessee" at Knoxville, and old ties were so strengthened and confidence engendered that William Fort made his last will and testament naming Gen. Andrew Jackson as his executor.

His will is on record in Minute book No. 1 in the County Court of Robertson County, Tennessee. William Fort passed

away before "Old Hickory" became the hero of New Orleans and the idol of the Nation.

Red River Church was organized at the mouth of "Sulphur Fork on Red River, District of [2]Mero, Tennessee County on the 5th day of July 1791 by Ambrose Dudley and John Taylor," Minute Book, Red River Church, page 1.

These Baptist Ministers and devout servants of God rode on horseback carrying their scanty wearing apparel, Bible and Hymn Books in their saddle bags along the Indian trail over the plains, through the unbroken forests, and as they journeyed for the first time, the hymns of praise sung from fervent souls echoed through the primeval woodland.

On April 27, 1794, the Minutes of Red River Church show: "Received Elias Fort and his wife Sarah by letter of recommendation from the Baptist Church of Christ, near the falls of Tar River in Nash and Edgecombe Counties, North Carolina." In the back of this old book, sear in leaf and worn of cover, will be found the first Minutes of Old Kehukey Baptist Association, organized before the Revolutionary War, with Elisha Battle, Elias Fort and William Horn as delegates from Tar River Church. The Minutes are recorded *each year till 1777, and the place of meeting selected for 1778. But no more is recorded. It is to be presumed that, in the perilous times when the infant nation was fighting for life and existence, those devout people found little time or opportunity to assemble and worship as they had done in the past. After the Minutes cease in 1777, a family record of the Fort family is found, showing that the book fell into the hands and safe keeping of that family and was thus delivered by them to the first Church organized in Tennessee, to be used as a Minute book. The Minutes of said church are therein recorded till 1826. My correspondence with Dr. H. B. Battle revealed the loss of this much of the history of the old Kehukey Association which I cheerfully supply. I have the old book in my possession and am careful of its preservation. The copy I

* Except 1775. See page 25.

furnish is an exact copy of the original, which, if as interesting to those who may chance to read as it has been and is yet to me, will entirely repay me for making the copy for Dr. Battle.

Joel B. Fort.

Adams, Tenn.
Mar. 21st, 1903.

MINUTES KEHUKEY ASSOCIATION,

NOV. 6th, 1769 TO 1777.

The Sixth day of November Anno Domini 1769 A Considerable number of Baptists Ministers and Brethren met at Kehukey in the County of Hallifax and province of North Carolina to Consult about the expediency of An Association and the Manner of Conducting it to the advantage of the Churches. The issue of the Meeting was adopting the platform and Sentiments of the Philadelphia Association and thereon forming themselves into a like Body. The Churches that incorporated this year is the Church at Kehukey in Hallifax County, the Church at[3] Tossneot, and Tar River in Edgecomb County and the Church in Bertie and the Church in Pitt County.

The Sentiments Concerning an Association, that such an Association is useful and beneficial, are first Union and Communion among themselves Maintaining more effectually the order and faith once delivered to the Saints, having advice in cases of doubt, helps in distress &c.

Secondly, that such an Association is consistant with the independency of particular Churches because it pretends to be no more than an advisory Counsel, Disclaiming Superiority, Jurisdiction, Coercive right or infallibility.

Thirdly, that an Association should consist of Men Knowing and Judicious especially in Scriptures. And now in Concurrenee with the above Sentiments We whose names are hereunto Subscribed being met together, as we trust in fear of God and having a desire to promote the glory of God and the good of his Church, We have unanimously united and joined ourselves together in an Association.

CHURCHES.	MESSENGERS.
Kehukey	[4]John Meglamore.
	Jessie Andrews.
	Thomas Witherby.
Bertie	[5]James Abbington.
	Ephram Daniel.
	James Vinson.
Tar River	John Moore.
	[6]Elisha Battle.
	Elias Fort.
	[7]Wm. Horn.
Tossneot	[8]Jonathan Thomas.
Pitt	Jeremiah Robin.
	John Nobell.

PLAN OF ASSOCIATION.

1. The Association to consist only of Messengers Chosen and Sent by the Churches. These Messengers to be their Ministers (for reason given in Sentiment 3) together with some Judicious brethren, their expenses to be borne by the Churches which send them.

2nd. With the Messengers the Churches send letters addressed to the Association, in these letters mention is made of the names of the Messengers and their authority to act for their Churches, also the State of the Church touching their peace, their increase by Baptism and by letters dismission and commendatory from other Churches, touching their disminuation by death, excommunication and dismission to other Churches, and the present number of members. If any questions are to be put to the Association, any advice to ask, or any business to propose, these are to be expressed in said letters.

3rd. All matters to be determined in this Association by the sufferage of the Messengers, except what are determin-

able by Scripture, such matters are never put to the decision of votes. All that speak are to address the Moderator, who is to take care that none are to be interrupted while speaking, and that no other indecorum take place.

4th. Churches are to be received into this association by petition setting forth their desire to be admitted, their faith, order and willingness to be conformable to the rules of the Associated body. When a petition is read and matters ripened for a vote, the Moderator states the question, sufferage being given in favor of the petition, the said Moderator declares that such a Church is received into the Association in token of which he gives the Messengers the right hand of fellowship and bids them take their seats.

5th. The Association to meet annually at Kehukey Meeting house on Monday next after the first Sunday in August and to continue till business be finished, it is to be opened with divine Service, after which a Moderator and Clerk are Chosen, the letters from the Churches are read the names of the Messengers are written that they may be called over after Meetings, then business is attended to and Minutes thereof made. A circular letter to the Churches is made and signed and a copy of it sent to every Church containing the Minutes of the association, the States of the Churches when and by whom Services are to be supplied, who to preach the next association Sermon, and whatever else is needful for the Churches to know.

6th The faith and order of this Association are expressed in a confession put forth by upwards of a hundred congregations in Great Britain in the year 1689 and adopted by the Association of Philadelphia in 1742. Some of the principles in said Confession are, the imputation of Adam's Sin to his posterity, the inability of man to recover himself, effectual Calling by Sovereign Grace, Justification by imputed righteousness, Immersion for Baptism and that on profession of faith and repentance, Congregational Churches and their

independency, Reception into them upon evidence of sound Conversion &c.

Hallifax County. At an association held at Kehukey Meeting House the 6th day of November 1769.

CHURCHES.	MESSENGERS PRESENT.
Kehukey	John Meglamore.
	William Burgess.
	Jessie Andrews.
	Thomas Wethersby.
Bertie	James Abbington.
	Ephram Daniel.
	Thomas Miers.
Pitt	Jeremiah Rohm.
	John Nobell.
Tar River	John Moore.
	Elisha Battle.
	Elias Fort.
	Wm. Horn.
Tossneot	Jonathan Thomas.

Received as assistants to sit in Ass'n from Fishing Creek in *Bute County, Zachariah Thompson and Laurance Winfield, Jonathan Thomas Chosen Moderator and Elisha Battle Clerk.

Whereas Charles Daniel Minister being charged with disordely Walking has this day by the consent of himself and this Association Come to a legal trial and by the opinion of said Association it is ordered that the said Charles Daniel from henceforth is suspended from communion and silenced from preaching until a restoration.

Hallifax County. At an Association held at Kehukey Meeting House the 6th. day of August 1770.

* Now Warren.

CHURCHES.	MESSENGERS PRESENT.
Tossneot	Jonathan Thomas.
	Moses Baker.
Kehukey	John Meglamore.
	William Burgess.
	Livy Lancaster.
	Thos. Wethersby.
Bertie	James Abbington.
	Thos. Miers.
	Jonathan Carr.
	Jessie Hart.
Tar River	Elisha Battle.
	William Horn.
	James Wiggon.

Rec'd as assistants to sit in the Ass'n from Fishing Creek Church Bute Co. Zachariah Thompson, William Allen, Laurance Winfield.

Ques. Who was Melchezedeck according to Hebrews the 7 Ch. 15 V's?

Ans. That he was a man according to our Judgments.

Ques. Is it a transgression worthy of suspension for a church member to buy a ticket in a lottery and insist upon it being lawful and not sinful so to do?

Ans. It is unlawful and worthy of suspicion.

Ques. How can God be said to repent when he is unchangeable as in 1 Sam. 15 and 29?

Ans. Gods repenting in Gen. C. 6 we understand to be meant the human nature of Jesus Christ the Son of God, but in 1 Sam. 15, 29, we understand to be meant his divine nature which cannot repent, alter or change.

Ques. Whether God did decree the possibility of any thing that never did nor never will come to pass?

Ans. In the Affirmative that he most Certainly did.

Upon reading a letter from Charles Daniel directed to this Association it is agreed that John Meglamore, William Bur-

gess and Levy Lancaster and Thos. Overby be appointed a committee to prepare a letter in answer to that of the said Daniel. Ordered by this Association that when a Minister is to be ordained the Church where he resided shall call to their assistance two ordained Ministers or more. Ordered that John Moore be appointed to preach the Ass'n Sermon next year.

Hallifax County at an Association held at the Kehukey Meeting House the 5th day of August 1771.

CHURCHES.	MESSENGERS PRESENT.
Tar River	John Moore.
	Elias Fort.
	William Horn.
Tossneot	Johnathan Thomas.
	Moses Baker.
	John Thomas.
Bertie	James Abbington.
	Thomas Deans.
Kehukey	James Vinson.
	John Meglamore.
	William Burgess.
	Thos. Oveby.
	Thos. Wethersby.
	James Bell.
Pasquotank	Henry Abott.
	Joseph Creeper.

Rec'd as assistants to sit in Ass'n from Wm. Walkers Church on Fishing Creek, Zachariah Thompson, Mathew Thomas, Wm. Cook, John Meglamore chosen Moderator, Elias Fort Clerk. Henry Abett pastor of the Church in Pasquotank County joined himself a member of this Association and is received as such. Jonathan Thomas motioned that the general conference Book be read and as many of the

Queries adopted in the Association Book as can be universally received by the Association. The same is granted.

Ques. How doth mankind first attain to the knowledge of moral good and evil?

Ans. By External revelation.

Ques. Whether the commission of sin or the omission of duty among professors is the most heinous crime?

Ans. Sins of omission or commission receive their aggravation from Circumstances &c. and therefore no general answer can properly be given which are most heinous, but we hereby caution Christian professors against both.

Ques. Whether it is lawful for a woman to vote in conference or not?

Ans. It is not.

Ques. Is it orderly for a male member in our Churches if he finds freedom to exhort in publick or not?

Ans. We Judge it is the duty of any person who looks upon it to be his duty to exhort his fellowmen, first to acquaint the Church with his desire and to obtain priviledge of the Church for that purpose.

Ques. Whether the pastor of any particular church may lawfully leave the place of his attendance to live in a branch of his Church distant from his former attendance?

Ans. A pastor of a Church, that is so for a limited time, may remove any where when said time is expired, But if his pastoral charge is for life he may not remove without the consent of the people he was ordained over.

Ques. Is it orderly for those called regular Baptists to commune with the [9]Separate Baptist Church?

Ans. We esteem it our duty to commune with any Baptist Church or orderly member who has the essential of Church Communion, viz. Those whose principles in fundamentals are not heretical and whose practices are not vicious.

Ques. What is meant by Christs Second Coming which is so often spoken of in Scriptures?

Ans. It is his coming to Judgement.

It is agreed that, an Association fund be established and be supported by voluntary contributions from the Several Churches, the sum they bestow for that purpose be specified in their letters and sent to the Association by their Messengers and We appoint William Burgess our Treasurer during the Associations pleasure. On motion made by Jeremiah Walker it is agreed that delegates be appointed to attend the Separate Baptist Association in Virginia and by a private poll held for that purpose, Jonathan Thomas, James Abbington and John Meglamore appointed to attend said Ass'n the last Saturday in Sept. A motion made by Jonathan Thomas for an occasional Association to be held for furtherance of business to intervene between this and the next annual Ass'n., it is agreed that an occasional Ass'n. be held at Fishing Creek Meeting House in Bute County the 3rd Saturday in November next.

At an Association held at William Walkers Meeting house on Fishing Creek in Bute County the 16th day of November 1771.

CHURCHES.	MESSENGERS PRESENT.
Kehukey	John Meglamore.
	William Burgess.
	Thos. Oveby.
	Nath'l Tatum.
	James Bell.
Tossneot	Jonathan Thomas.
	John Thomas.
	Ruben Hoge.
Tar River	John Moore.
	Elisha Battle.
	Elias Fort.
	Henry Horn.

Received as assistants to sit in Ass'n. from Fishing Creek

Church Wm. Walker, Wm. Davis, Richard Acock, Francis Coppe, Mathew Thomas, Zachariah Thompson, Wm. Cook, Wm. Solymon, Wm. Allen. From Burches Creek, Va. John Creel. From Amelia in Va. Jeremiah Walker, John Williams, John Meglamore chosen Moderator, Jeremiah Walker Clerk.

Proceed to business on Monday Nov. 18th. 1771.

Ques. Whether the fourth Commandment obliges Christians to observe the Sabbath in as strict a manner as it did the Jews under that dispensation?

Ans. We hold and believe that the fourth Commandment obliges us to observe the Sabbath as a moral precept and not by a positive New Testament institution.

Ques. What is to be done in case a Church in communion with us should neglect to keep up a strict discipline, according to the word of God?

Ans. When a member of any Church is acquainted with a member or members of any other Church in Communion the proper way to find whether the church tolerates such members in such practices is to deal with such a member or members in Gospel order (if the difference be private) or bring them before the Church (if publick) and if the Church refuses to Censure such a member or members, he ought to inform the Association of their proceedings and if they continue to indulge such offenders the Association ought to expel them from Communion and Correspondence and if they belong to any other Association to inform the Association to which they are joined thereof. Jonathan Thomas motioned that the Association in the future begin and business proceeded to on Saturday, that the Communion on the Sabbath be better attended to, it is unanimously agreed on.

Ques. What are we to understand with respect to discipline by our Saviour's words to Peter "I say not till Seven times but till Seventy times Seven" and what are the Symptoms of repentance in the transgressor on which this forgivness is to be founded?

Ans. We believe that our Saviour's words to Peter shows that the times of forgiveness are unlimited and the symptoms of repentance necessary to forgiveness are, An ungenerous and humble acknowledgement of the offense making the Confession as public as the Commission and engaging for the future by Divine Assistance to guard against Sin.

Ques. If a member of a Church Commit some Scandalous crime publicly before the world whether it is according to the gospel rule to reconcile such matters in a private manner by a few of the members of the Church?

Ans. Before the Church.

Ques. Whether it is a Ministers duty to forbear speaking to open or vindicate the truth in any matter either of queries or dispute in difference for fear some members should be prejudiced or offended?

Ans. No.

Ques. Suppose a number of Baptized members all of the female Sex, should dwell at a distance from any other baptist Society, are they or are they not Justifiable in Meeting together to pray and edify each other in the things of God?

Ans. They are Justifiable.

Upon some consideration the time of holding the association is altered and to be held at Kehukey Meeting House annually on the Saturday next before the Second Sunday in September.

Halifax County. At an Association held at Kehukey Meeting House on the 12th. day of Sept. 1772.

CHURCHES.	MESSENGERS PRESENT.
Kehukey	William Burgess, Past'r.
	William Bishop.
	Thos. Oveby.
Tar River	John Moore, Past'r.
	Elias Fort.
	Elisha Battle.
	William Horn.

Sussix Cor'd Va.	. .	John Meglamore, Past'r.
	. .	Nathaniel Tatum.
	. .	Nathaniel Holt.
	. .	Richard Marks.
Tossneot	. .	Jonathan Thomas, Past'r.
	. .	Moses Baker.
	. .	Nathan May.
Fishing Creek	. .	William Walker, Pastor.
	. .	Richard Acock.
Bear Creek	. .	Joshua Herring, Past'r.
	. .	Major Croom.
	. .	Abraham Baker.
Brunswick Co. Va.	. .	Zachariah Thompson, Past'r.

Jonathan Thomas Chosen Moderator, William Andrews Clerk.

Bertie	. .	Lewis Thomas.
	. .	John Bishop.
	. 15 .	James Vinson.
Pasquotank	. .	Isaac Jones.
	. .	John Berry.

Proceed to business on Monday Sept. 14, 1772.

The following ministers petitioned in behalf of their Churches to join the Association (to wit) Joshua Herring, John Maglemore, Zachariah Thompson, and William Walker. The Said Ministers and their Churches are rec'd as members of sd Association, Letters from the Several Churches read.

Motion. Is it legal for any church who is joined to an association to leave the same and join another association without permission from the former or not?

Answer. We conclude that it is legal nevertheless it would be commendable for such Ministers and Churches if opportunity permitted to acquaint such Association for their design.

Ques. How many delegates shall be Judged convenient for one Church to send as members to an Association?

Ans. Two from the body and from each branch.

Motion. Is it thought necessary to address his Excellency the Governor?

Ans. It is thought expedient.

Ordered that the following address be presented to his Excellency the Governor.

To his Excellency Josiah Martin Esqr Governor and Commander-in-chief of the Province of North Carolina.

The Humble Address of all the Ministers and Elders of the Baptist Society, who associate annually in Hallifax County in the Province aforesaid in behalf of themselves and many hundred of their Brethren.

It is with unfeigned pleasure we acknowledge the happiness with which we are blessed in Common with other inhabitants of this Province under your Administration of government, but we beg leave in a more particular manner to express our gratified Sentiments of the protection we enjoy in exercise of our religious and civil liberties, for which it is our duty and shall be our constant endeavor to distinguish ourselves as loyal Subjects to our most gracious Sovereign, and useful members of Society. We hope this address will not be considered for a customary compliment, but a tribute of acknowledgement due to your merit from the experience we have had of your publick conduct. It is our prayer to the Almighty that as he has placed you in a most distinguished Station he would most eminently guide and direct you in all your actions and bless you with prosperity here and everlasting happiness hereafter.

Signed at our Association in Hallifax County Sept. 17th. 1772.

Jonathan Thomas, Moderator.
Elisha Battle, Clerk.

We appoint our Brethren Jonathan Thomas, Henry Abbot,

William Horn, Elisha Battle, John Thomas and William Burgess to present this address.

To which his Excellency was pleased to make the following answer. To the Ministers, Elders and Brethren of the Baptist Society in North Carolina.

Gentlemen:—I received with pleasure this mark of your approbation of my publick conduct, which my duty to my Royal Master calls upon me to make as much as possible conducive to the happiness of his Majesty's people in this Province. From the consciousness of steadily aiming to discharge that duty faithfully I derive a real inward Satisfaction. The tolerating Spirit of the Brittish Government, and the Security it gives to the civil and religious liberties of the Subjects are blessings of which you seem to entertain a just sense and cannot be to highly valued. Your intended constant endeavor to distinguish yourselves as loyal Subjects to our most gracious Sovereign and useful members of the Community are highly commendable and will be certain crowned with Success as they shall be properly directed. I return you my hearty thanks for your pious good wishes to me and shall hope a continuance of them.

Josiah Martin, Gov.

Upon some consideration the Association have agreed to meet at Kehukey Meeting House in Hallifax County and to proceed to business on the Saturday on the first Sunday in August Annually.

Jonathan Thomas, Mod.
William Andrews, Clk.

At Kehukey Meeting house in Hallifax County the Association Met according to appointment on the 31st. day of July 1773.

CHURCHES.	MESSENGERS PRESENT.
Tar River . . .	John Moore, Pastor.
. . .	Elisha Battle.
. . .	William Horn.
. . .	Daniel Ross.

Kehukey . . .	Wm. Burgess, Pastor.
. . .	Thos. Ousby.
, . .	Levy Lancaster.
Fishing Creek . . .	Wm. Walker, Pastor.
Tossneot . . .	Jonathan Thomas, Past'r
. . .	Moses Baker.
. . .	Nathan May.
Pasquotank . . .	Henry Abbot, Pastor.
. . .	John Wilson.
. . .	Lem'l Burkitt.
. . .	Wm. Lurry.
. . .	Isaac Jones.
Sussix C. Va. . . .	John Meglemore, Pastor.
. . .	James Bell.
. . .	Nathaniel Holt.
. . .	John Sturgeon.
. . .	Wm. Andrews.
. . .	Shadrack Baley.
Bertie . . .	Wm. Campbell.
. . .	Wm. Connor.
. . .	John Mc'Cabe.
Brunswick, Va. . .	Zack Thompson, Pastor.
. . .	Rollin Williams.
. . .	David Borrow.
. . .	Wm. Ravies.
. . .	Buckner Lanier.
Pungo in Va. . . .	Robt. Lane.
. . .	Augustus Lane.

John Maglemore Chosen Moderator and Lemmel Burkitt Clerk.

Letters from Several Churches rec'd.

Monday Morning August 2nd. 1773.

A regular Baptist Church at Pungo in princess Ann County, Virginia by a letter petitioned to join the Association, an examination finding them to be a church well regulated and constituted, agreeable to gospel rules and order,

they are received. The present State and Standing of the aforesaid Churches is as follows.

CHURCHES	MINISTERS	Baptized	Rec'd by Letter	Restored	Dismissed	Dead	Excom.	Members	Increase
Tar River	John Moore	7	2	.....	.....	.....	.....	84	9
Kehukey	Wm. Burgess	12	.....	.....	.....	2	.....	63	10
Fishing Creek	Wm. Walker	10	.....	.....	5	.....	.....	300	5
Tossneot	Jonathan Thomas	21	2	.....	.....	2	.....	100	21
Pasquotank	Henry Abbot	.....	.....	.....	.....	.....	.....	.....	.....
Sussix Co. Va	John Meglamore	67	.....	.....	10	1	.....	187	56
Bertie	Minister dead	.....	.....	.....	.....	.....	.....	.....	.....
Brunswick, Va	Zach. Thomas	100	.....	.....	13	5	.....	188	82
Pungo in Va	.....	.....	.....	.....	.....	.....	.....	76	.....

Motion made for circular letters to be sent to their Several Churches and agreed on.

Ques. What shall a Church do with members when they rent themselves off from her without just cause?

Ans. That the Church shall publickly declare that such members have without just cause irregularly rent themselves off from the Church, and that whatsoever offence the Sd. members are or shall be guilty of, that such a church is clear of the reproach.

[11]Ques. What shall be done with a member that believes that Christ in his life and death fulfilled and made satisfaction to the law of God for all mankind?

Ans. That such a tenet is unscriptural and that it would be prudent in Churches having such a member to use all possible means consisting of love to convince and reclaim him.

Ques. Whether a Church have the right to remove a Deacon to a ruling Elder?

Ans. Yes, if the person is willing.

Motion made by a letter of Correspondence to be sent to the Philadelphia Association and agreed on.

Motion. For some method to be taken to regulate a sister Church in Bertie County.

Answer. It is agreed that the delegates of the Sd. Church should nominate some particular Ministers belonging to the Association to attend the said Meeting house and to receive the Members by experience into Church fellowship, accordingly they Chose John Moore, Jonathan Thomas and Lemuel Burkitt.

Motion. That a letter by way of admonition be sent those Churches that omitted Sending the Association on account of their states and Standing, and the Association appoint Brothers, Jonathan Thomas and Lemuel Burkitt to draw the letter in behalf of the whole.

Ques. A Controversy being between two Brethren being brought before the church and the Church appoints a committee to Settle the matter and when brought to trial being under bonds to abide by a Christian trial, the matter being determined and then part of the Church apprehending the committee being misinformed, gave a wrong Judgment as they conceive which lies on them as a burden, what shall be done in such a case?

Ans. Have a new trial by the same committee.

JOHN MEGLAMORE, Modr.
LEMUEL BURKITT, Clerk.

At Kehukey Meeting house in Hallifax County the Association Met by appointment on the 6th. day of Aug. 1774.

CHURCHES.	MESSENGERS PRESENT.
Tar River	John Moore, Pastor.
	Elisha Battle.
	John Moore, Jr.
	Henry Hart.
Kehukey	Wm. Burgess, Pastor.
	Stephen Wesley.
	John Mc'Cabe.

Fishing Creek . . .	Wm. Walker, Pastor.
. . .	Charles James.
. . .	Samuel Thompson.
. . .	Wm. Mc'Gregor.
. . .	Charles Ivey.
. . .	Wm. Andrews.
Tossneot . . .	Jonathan Thomas, Pastor.
. . .	John Thomas.
. . .	Moses Baker.
Brunswick . . .	Zachariah Thompson, P.
. . .	Peter Lee.
. . .	Buckner Lanier.
. . .	Isom Reavis.
Pasquotank . . .	Henry Abbott, Pastor.
. . .	Joseph Creecy.
. . .	Isaac Jones.
. . .	R. Harrison.
. . .	Benj. Wilson.
. . .	Wm. Constantine Luton.
Sussix Co., Va. . .	John Meglamore, Pastor.
. . .	Wm. Andrews.
. . .	John Sturgeon.
. . .	Z. Bell.
. . .	Sha'd Bailey.
Sandy Run . . .	Lemuel Burkitt, Pastor.
. . .	Mc'Allister Vinson.
. . .	James Lassiter.
. . .	Jessie Williams.
Red Bank . . .	No Pastor.
. . .	Wm. Traves.
. . .	John May.
Bear Creek . . .	Pastor not present.
. . .	Abraham Baker.

A Church in the Iles of White [Isle of Wight] County, Va. applied for admission into the association and is rec'd. David

Borrow, Pastor. A Church in Craven County, Willis, Pastor, also applied for admission and is rec'd. A Church in Granville County, Tar River, Ledbetter, Pastor made application to join the association.

"The Proceedings of the Association in 1775 is loste".

At the Meeting house at Tossneot in Edgecomb County the Association Met according to appointment on the 24th. day of August 1776. Letters being read. A Clerk and Moderator was chosen, the Association adjourned till Monday.

CHURCHES.	MESSENGERS PRESENT.
Tar River.	John Moore, Pastor.
	Elisha Battle.
	Elias Fort.
	Jacob Dickinson.
Bear Creek.	Joshua Herring, Past.
	Samuel Peacock.
	John Rows.
Duplin.	Richard Brown, Pastor.
	Timothy Williams.
	Joseph Eason.
	John Segrist.
Tossneot.	John Thomas, Pastor.
	Theophilus Thomas.
	Moses Baker.
	John Staned.
	Ruben Huse.
	Godfrey Staned.
Kehukey	William Burgess, Pastor.
	Solomon Atkinson.
	Henry Jones.
Fishing Creek, Halifax Co.	Thomas Daniel, Pastor.
	Jesse Pope.
	Mathew Raborn.

Johnston . . .	John Moore, Jr., Pastor.
. . .	William Wood.
. . .	John Sanders.
Fishing Creek, Bute Co.	Charles James.
. . .	Richard Bennett.
Nuse River . . .	James Brinson.
Craven County . .	James Willis.
Sandy Creek . . .	Edward Carlile.
. . .	Wm. McGregor.
. . .	William Solymon.
. . .	William Anderson.
Pitt County . . .	Henry Ellis.
. . .	George Williams.

CHURCH	PASTOR	Baptized	Rec'd by Letter	Restored	Dismissed	Excom.	Members	Increase	Dead	Under Dlng.
Tar River	John Moore, Sr.	3	...	...	...	3	126	...	...	2
Bear Creek	Joshua Herring	...	...	...	...	...	...	...	...	...
Duplin	Edward Brown	...	...	...	...	...	23	...	..	...
Tossneot	John Thomas	40	...	...	...	2	340	38	...	3
Kehukey	Wm. Burgess	1	...	...	...	...	34	1	...	1
Fishing Crk. (Halifax)	Thos. Daniel	47	...	...	...	...	103	45	2	...
Johnston	John Moore, Jr.	46	5	...	...	..	76	51	...	...
Fishing Creek (Bute)	Wm. Walker	13	1	2	3	11	136	2	1	...
Nuse River	Joseph Willis	...	...	...	...	...	140	...	...	...
Sandy Creek	...	12	...	...	7	1	63	...	...	...
Pitt	...	...	...	...	...	1	63	...	...	...

The Association met according to adjournment and proceeded to business. The Church under the Care of Edward Brown Joined the Association. The Association moved to Moore's Meeting house 3rd. Sunday in Oct. 1777.

At the Meeting house on Tar River in Edgecomb County the Association met according to appointment. Letters from the Several Churches being read the association proceeded to business. First John Thomas was chosen Moderator and John Battle [son of Elisha] Clerk.

CHURCHES.	MINISTERS PRESENT.
Tar River . . .	John Moore.
. . -	Daniel Ross.
. . .	Emanuel Skinner [First Pastor of Red River Church in Robertson Co., Tenn.].
. . .	Elias Fort.
Tossneot . . .	John Thomas.
. . .	Aaron Tyson.
. . .	Wm. Bond.
. . .	Ephrm Daniel.
. . .	John Staned.
Bear Creek . . .	Abram Baker.
. . .	Wm. Taylor.
Duplin . . .	Joshua Sikes.
. . .	Joseph Eason.
Kehukey . . .	Wm. Burgess.
. . .	Benjamin Dukins.
. . .	Thomas Joyner.
Fishing Creek, Halifax Co.	Hezekiah Morris.
. . .	Mathew Rabun.
Sandy Creek . . .	John Brown.
. . .	Wm. Andrews.
. . .	Simon Williams.
Fishing Creek, Bute Co.	Samuel Thompson.
. . .	Charles James.
Flat Swamp, Pitt Co. .	John Page.
. . .	Godfrey Staned.
. . .	Nathan Mayo.
Three Creeks, Johnston Co.	John Moore.
. . .	John Sanders.
. . .	Hardy Sanders.
. . .	James Moss.
. . .	Aaron Sugg.

CHURCHES	MINISTERS	Baptized	Recd. by Letter	Restored	Dismissed	Deceased	Excom.	Members	Increase	Undr. Dlng.
Flat Swamp	John Page	...	...	...	...	1	...	64	34	4
3 Creeks (Johnston)	John Moore, Jr	...	...	...	...	...	...	103	27	3
Fishing Creek (Bute)	Wm. Walker	10	20	...	9	3	3	...	...	3
Sandy Creek	...	...	...	...	...	...	...	...	...	...
Fishing Crk. (Halifax)	...	6	2	..	2	4	1	101	1	7
Kehukey	Wm. Burgess	...	...	...	...	...	...	47	...	1
Duplin	...	...	...	...	...	...	...	...	...	...
Bear Creek	Abram Baker	...	...	...	...	...	...	45	...	...
Tossneot	John Thomas	40	...	...	...	...	...	230	...	...
Tar River	John Moore	1	...	...	2	2	4	113	...	...

A Church in Flat Swamps in Pitt County (to wit) John Pages petitioned for admission into the association and was received.

John Moore Sr. moved for a plan to be fallen upon for Marriage in the regular Baptist Society, the association took it into consideration and appointed John Moore Sr., John Staned, John Thomas and Nathan Mayo a committee to draw a plan for the same. The Association adjourned till Thuesday 20th day of October 1777.

The Association met according to adjourn't. The committee brought in the plan they had formed for Marriages which is as followeth (viz) The persons intended to marry shall be properly published three Several Sundays in publick congregation (or parish) in the County (or parish) where one or both of the parties resides by the Minister (or clerk) of some regular Baptist Church having care of souls, and if the persons appear in order for marriage the Minister shall propose the following questions (or to the same import) whether they are free and clear from all or any other preengagement, and shall lay before them the danger and ill consequences of the falce fying of any former engagement, and shall inform or instruct them what the great end or design of the Ordinance or Insti-

tution of Marriage and likewise instruct them in their duty to God and to each other, that they may live so as to answer the end and design of that ordinance and proceed as followeth (viz)

To the man N—Wilt thou in the presence of God and this Congregation take this woman to be thy wedded wife, to live together after God's ordinance in the holy State of Marriage, to love, honor and Cherish in Sickness and in health, in prosperity and adversity, forsaking all others, keep thee only unto her so long as you both shall live (the man shall answer) I will.

And then to the woman as followeth (viz)

N—Will thou in the presence of God and this congregation take this man to be thy wedded husband to live together after Gods ordinance in the holy State of marriage to love, honour and obey in Sickness and in health, in prosperity and adversity, and forsaking all others, keep thee only unto him so long as you both shall live. The woman shall answer, I will. Then the man shall say after the Minister as followeth (viz) I.N—take thee N—to be my lawful and wedded wife to live together after Gods ordinance in the holy State of marriage, to love, honor and Cherish in Sickness and in health, in prosperity and adversity and forsaking all others keep me only unto thee so long as we both shall live and thereto I plight thee my troth (then likewise the woman) I N— take thee N—to be my lawful and wedded husband to live together after Gods ordinance in the holy State of Marriage, to love, honour and obey in Sickness and in health, in prosperity and adversity and forsaking all others, Keep me only unto thee so long as we both shall live and thereto I plight my troth, then Joining their right hands together the Minister shall say. These whom God hath joined together let no man put asunder And shall pronounce them man and wife in the name of the Father, Son and Holy Ghost, Amen.

Appointed that the Association be the Saturday before the

second Sunday in October 1778 at the Meating House on Fishing Creek in Hallifax County, North Carolina.

[This is a true and perfect copy of the minutes of Kehukey Association as now recorded in the book now in my possession.

JOEL B. FORT]

NOTES.

[1] Joel Battle Fort is a descendant of Elias Fort, and William Horn, "Messengers," or Delegates, from the Tar River church to the Kehukee Association. He is also descended from Elisha Battle, the third messenger, who sometimes acted as clerk and at others as moderator. He was born in 1854, his parents being Josiah William Fort and Eliza Penelope Dancy. He is a missionary Baptist, a prominent lawyer of Tennessee, and a successful manager of large farming interests, is a graduate of Cumberland University at Lebanon in Tennessee, and served two terms in the General Assembly.

[2] Mero District in West Tennessee was named in honor of the Spanish Governor of New Orleans., who favored the traders of the west.

[3] Tossneot is an Indian name spelt in various ways—Toesnot, Toisnot. There is a swamp of that name and a creek running from it. The village on the Wilmington and Weldon Railroad called Elm City once was known as Toisnot.

[4] John Meglamore, the name spelt by Burkitt and Read Meglamre, probably the same as our McElmore, was a Northern man. He had the pastoral care of the church at Kehukee. He then was pastor of a church in Sussex, Va. He was generally moderator of the Association. He left the Kehukey Association and joined that of Portsmouth, Va. He died 13th December 1799 in the 70th year of his age.

[5] James Abbington was from Bertie county; was addicted to sporting until his conversion, when he became a pastor and "a Boanerges in preaching the Word." He died in 1772.

[6] Elisha Battle was born in Nansemond county, Va., moved

to Tar River, when 24 years old, was often moderator of Associations. He was a Justice of the Peace as early as 1756, member of the General Assembly of this State from 1771; of the Congress that formed the State Constitution and Senator from Edgecombe during the Revolutionary period and repeatedly afterwards. He was also member of the Constitutional Convention of 1788, which postponed the adoption of the Federal Constitution, and was often Chairman of the Committee of the Whole. He died March 6, 1799, in the 76th year of his age. His absence from the Association in 1777 was because he was State Senator.

[7] William Horn was Colonel of the County in Colonial times. He was also a member of the Congress at Halifax, in 1776, which adopted our State Constitution.

[8] Jonathan Thomas was a native of Edgecombe. His brother was John Thomas, and he had a brother named John, all three being Baptist preachers. Jonathan was ordained in 1758, and was much revered. He had a peculiar facility in reconciling apparent contradictions in Scripture. He died early in 1775.

[9] Burkitt and Read state that "the Separates, or Separate Baptists, arose in New England, where some pious men left the Presbyterian, or the Standing order, on account of their formality and superfluity. 1. Because they were too extravagant in their apparel. 2. Because they did not believe their form of Church government to be right, but chiefly because they would admit none to the ministry, only men of classical education, and many of their ministers apparently seemed to be unconverted. They were then called Separate Newlights. Some of these were baptized and moved into the Southern provinces, particularly Elders Shubal Sterns and Daniel Marshall, whose labors were wonderfully blessed in Virginia, North and South Carolina, and Georgia." * * "The distinction between us and them was that they were called Separates, and the Philadelphia, the Charleston and the Kehukey Association were called Regular Baptists."

An effort was made by the Kehukey Association to establish fellowship between the two parties, but the Separatists refused, complaining that the Regulars were not strict enough in receiving experiences—that the Regulars baptized many before they believed—that they indulged their members in superfluity of dress—but chiefly because they held persons in fellowship, who were baptized in unbelief. These were, it was claimed in reality never baptized at all.

These doctrines brought about a division in the churches. Some were gathered by the *Free Will Baptists*, whose custom was to baptize any who were willing, whether they had experience of grace or not.

In October 1775 when the Kehukry Regular Baptist Association held their meeting at the Falls of Tar River, a fierce discussion of these questions was had, the result being a division in the Association.

In 1786 the two Societies united on the basis (1) that baptism of unbelievers is not valid. (2) Every church member to be sole judge whether he is baptized in unbelief. (3) Every minister may baptize such as desire, being scrupulous about their former baptism. In 1790 owing to the great increase in the number of churches, there being 61 with a membership of 5,017, and also the distance of some from the centre of the Association, there was a friendly division, 42 churches in North Carolina retaining the name of the Kehukey Association and the 19 churches in Virginia calling themselves the Virginia Portsmouth Association. Means were provided for keeping by interchange of delegates friendly intercourse with each other.

[10] In the early years of his office Governor Martin endeavored to ingratiate himself with the people of the province. Being the servant of King George it was inevitable however that the harmony should be disrupted. Probably every man who voted for this friendly letter became his political enemy. The clerk of the Association was, as has been mentioned, a member of the war Congresses and General Assemblies.

[11] There were at this time and afterwards vigorous proselyting efforts made by the Universalists. A challenge for a joint discussion was made by one of their preachers to Elder Joshua Lawrence, a Baptist of great talent and force of character. The bulk of the hearers thought that Lawrence had the best of the argument, but admitted that his opponent was gifted with oratorical power.

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